RESPONSE OF MUSLIM INTELLECTUAL GROUPS TO DUTCH COLONIAL EDUCATION IN THE EARLY 20TH CENTURY

RESPON KELOMPOK INTELEKTUAL MUSLIM TERHADAP PENDIDIKAN KOLONIAL BELANDA PADA AWAL ABAD KE-20

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Abstract

Islamic Education and Colonial Education are two methods to educate the Indonesian people, especially in Java. Islamic Education and Colonial Education have their own advantages for society. Islamic Education tends to be more religious, while Colonial Education tends to be secular and liberal. Each education has a different teaching system because it has different goals and targets according to the interests of the government in power at that time. This research method uses a historical method that is based on four things as usual, namely: heuristics, criticism, verification and historiography. Because this event is a political history, the researcher uses a socio-political approach to analyze it. On the other hand, assisted by the challenge and response theory developed by Arnold Toynbe. According to this theory, culture occurs because of challenges and answers between humans and their surroundings. The results of this study indicate that the existence of racial and discriminatory Dutch colonial government education resulted in the emergence of forms of resistance in the field of education. This phenomenon results in the birth of Islamic boarding schools and private schools such as: Tebu Ireng Islamic Boarding School (1899), Tambak Beras Islamic Boarding School (1919) East Java, Krapyak Islamic Boarding School, Yogyakarta (1911), Sukamanah Islamic Boarding School, Cipasung Tasikmalaya, West Java (1930). As for private schools (private) namely Muhammadiyah School (1912), Taman Siswa (1922) and Nahdlatul Ulama (1926).

Keywords : Education, Colonial, Islam, Java in the early 20th century.

مستخلص البحث

كان التعليم الإسلامي والتعليم الاستعماري طريقتين مستخدمتين لتعليم الشعب الإندونيسي، لا سيما في جاوى. وكان لكل من التعليم الإسلامي والتعليم الاستعماري مزاياه الخاصة بالنسبة للمجتمع. كان التعليم الإسلامي يميل إلى أن يكون أكثر تديناً، في حين كان التعليم الاستعماري أكثر علمانية وتحرراً. وكان لكل نوع من أنواع التعليم نظام تعليمي مختلف لأن لهما أهدافاً وغايات مختلفة تتماشى مع مصالح الحكومة التي كانت في السلطة في ذلك الوقت. يستخدم الباحث طريقة البحث هي طريقة تاريخية تستند إلى أربعة مبادئ عامة، وهي: الاستدلال، والنقد، والتحقق، وكتابة التاريخ. ونظرًا لأن هذا

الحدث هو تاريخ سياسي، يستخدم الباحث نمجًا اجتماعيًا سياسيًا لتحليله. من ناحية أخرى، يساعده في ذلك نظرية التحدي والاستجابة التي طورها أرنولد توينبي. وفقًا لهذه النظرية، تنشأ الثقافة بسبب التحديات والاستجابات بين البشر وبيئتهم. تظهر نتائج هذا البحث أن نظام التعليم العنصري والتمييزي للحكومة الاستعمارية الهولندية أدى إلى ظهور مقاومة في مجال التعليم. أدى ذلك إلى إنشاء مدارس إسلامية داخلية ومدارس خاصة، مثل: مدرسة تيبو إيرينغ الإسلامية الداخلية (1899 م)، مدرسة تامباك بيراس الإسلامية الداخلية (1919 م) في جاوى الشرقية، ومدرسة كرابيك الإسلامية الداخلية في يوجياكارتا (1911 م)، ومدرسة سوكامانا الإسلامية الداخلية في سياسونغ تاسيكمالايا، جاوى الغربية (1930 م). أما بالنسبة من المدارس الخاصة (بارتيكيلير) فهي مدرسة محمدية (1912 م)، تامان سيسوا (1922 م) ونهضة العلماء (1926 م).

الكلمات المفتاحية: التعليم، الاستعمار، الإسلام، جاوى في أوائل القرن العشرين.

1. INTRODUCTION

Education is a tool for understanding the extent and depth of knowledge possessed by a nation. Education refers to efforts to enlighten the mind, refine character, and expand knowledge. Therefore, education is something very valuable for humans to be able to live their lives in order to achieve their goals. However, education became a system used by those in power to realize their desires and control the groups they ruled. This is what happened in Indonesia in the 19th century when it was ruled by the Dutch colonialists. They created an education system, the foundations and objectives of education, and its implementation according to their preferences in Indonesia. Thus, the function of education was no longer a tool for liberation, but became a tool of oppression as a means of monopolizing, exploiting, and colonizing the lives of free people to force them to become slaves of the colonial rulers.

The colonial government's ethical policy, which was designed as a form of gratitude, turned out to be far from what was expected in the Netherlands itself when it was formulated in parliament and the Volksraad council. As a result, this ethical policy became unethical in its implementation in the colonies. From this point, a rival educational institution emerged, namely Islamic Education, as a response from Muslim intellectuals to the education provided by the Dutch colonial government.

Islamic educational institutions are essentially a means of training the younger generation of Muslims on the one hand, and a means of spreading Islam on the other. There are several factors behind the emergence of Islamic education. First, before Islam arrived in Indonesia, Hinduism and Buddhism were the majority religions. Second, missionaries taught their religion to the community through education and public outreach. In this case, researchers try to look at it from a political history perspective because it involves power structures, types of elites, categories of authority, political culture, leadership, mobilization processes, and so on.

These power structures and types of elites are very apparent in the education system implemented by the Dutch colonists on the native population. The power structure referred to is the colonized people and the colonizing (ruling) powers. Meanwhile, the types of elites are found among Europeans, Chinese, and Peranakans (Indo-Europeans). However, the native population became a third-class group in the social structure of society, especially in terms of the education provided by the Dutch colonial government.

The existence of discrimination in various treatments by the Dutch colonial government towards the native population later became a growing conflict between the native elite (Muslim intellectuals) and the Dutch colonial government. This led to resistance in thought (concepts, ideas), which resulted in movements in each region in various forms until the Indonesian people achieved independence. To discuss this issue without straying from the focus of the title above, the researcher needs to formulate the problem by asking the following questions. What was the education system in Java in the 19th century like, and why did the Islamic education system emerge in Java in the late 19th and early 20th centuries?

Based on the awareness of the experiences that occurred in Javanese society in particular, the Budi Utomo organization was founded in 1908. This organization was pioneered by Dr. Sutomo and Dr. Wahidin Sudirohusodo, whose objectives included the following. First, to advance education. Second, to advance agriculture, animal husbandry, and trade. Third, to advance technology and industry. Fourth, to revive culture (Siswondo, 1978).

This research is a historical study based on library research as the main reference. The data was obtained by searching sources through books, scientific journals, and others. Some previous studies that have discussed the history of education and Islamic education in Indonesia at the end of the 19th century and early 20th century that the researcher found include:

First, an article written by Gusti Muhammad Prayudi and Dewi Salindri entitled "Education During the Dutch Colonial Rule in Surabaya from 1901 to 1942". Jember: University of Jember, Faculty of Literature, History Study Program, 2015, Publika Budaya Journal, Volume 1 No. 3, 2015. This article discusses colonial education in Surabaya in 1901-1942, starting from traditional non-formal education to the arrival of the Dutch colonial government in the Dutch East Indies, which introduced a formal education system.

Second, an article by Mad Sa'i entitled "Islamic Education and Gender." Islamuna Journal Volume 2, Number 1 June 2015. This article discusses gender bias in education and its implications for the gap between men and women in various aspects of life.

Third, an article by Suhaimi entitled "Education in Nurcholish Madjid's Political Platform." Al-Ulum (AU) Journal, IAIN Sultan Amai Gorontalo, Volume 14, Number 1, June 2014. This article discusses education from Nurcholis Madjid's political perspective. According to him, education is a means of enhancing the sanctity of human beings as gifted by God. The concepts of tarbiyah and fitrah are the keywords of Islamic education, which aims to develop the whole person through character building and the development of piety towards Allah SWT.

Fourth, Suyadi's article entitled: "Logotherapy, An Effort to Develop Spirituality and Meaning of Life in the Perspective of Islamic Educational Psychology," Journal of Islamic Education, Vol. 1, No. 2, December 2012. This article explains that the meaning of life is obtained by realizing three values of life, namely creative values, experiential values, and attitudinal values.

Based on the above description related to previous research found by the researcher, there are still gaps to fill as a complement to previous research. Therefore, in this case, the

researcher's position is as a successor to previous research to complement the descriptions that have not been discussed in previous studies.

2. RESEARCH METHOD

This research is a historical study, so the researcher used historical research methods. As explained by Kuntowijoyo, historical research methods consist of four stages: heuristics, source criticism, interpretation, and historiography (Basri, 2006). First, heuristics is the stage of searching for and finding historical sources that are relevant to the issue being studied. The researcher searches for sources to explore information related to the research problem. The main sources of this research are books, archives, dissertations, theses, and undergraduate theses related to education during the Dutch colonial period and Islamic education in Java in the late 19th to early 20th centuries. Meanwhile, supporting sources include journals that can be traced digitally, which can provide information related to this research.

Second, verification or criticism is the stage of testing the sources obtained to determine the authenticity of the source, its derivatives, and the relevance of a source. Criticism is carried out with the aim of selecting data to become facts that can be scientifically and academically accounted for. At this stage, criticism is divided into two forms, namely internal criticism and external criticism (Priyadi, 2013). Internal criticism is carried out by testing the content of a source that we have obtained. Meanwhile, external criticism is carried out by testing the external aspects of the source that we have obtained. Then, the sources that are needed and those that are not needed in the research process are categorized. In this case, researchers only carry out internal criticism by examining or testing the content of the sources that they can find.

Third, interpretation is the stage of interpreting or analyzing data to obtain facts. Next, the researcher links ideas between one fact and another to be unified and synthesized to form a complete historical narrative (Madjid, 2018). Fourth, historiography is the final stage of the research method, which is historical event research based on the results of the research. Historical research must be logical, chronological, and systematic.

Next, the researcher uses a sociopolitical approach to analyze this paper. The reason the researcher uses this approach is because the discussion will focus on community groups that interact with one another in a certain region or place (specifically in Java). Meanwhile, the political approach is used to examine the colonial government's policies on native education. According to Singh, there are four perspectives or approaches to understanding the occurrence of social movements. First, the school of thought that analyzes social movements from the perspective of political processes and mobilization structures. Second, the school of thought that analyzes social movements from the perspective of resource mobilization and framing processes. Third, the school of thought that analyzes social movements from the perspective of collective behavior. Fourth, the new social movement school. This school is based in Western Europe (Syawaludin, 2012).

The theory used by researchers is challenge and response according to Arnold Joseph Toynbee. This theory basically explains that when there is a challenge from certain conditions

or groups as a result of the challenge of those conditions or groups, it will bring about a response or answer to the challenge.

3. RESULT AND DISCCUSSION

Based on the previous explanation, it is necessary to clarify that the education provided by the Dutch colonial government as a form of ethical policy implementation for the native population was superficial. From there, the native community (Muslim intellectuals) responded to this ethical policy. The reasons for this response were that the education provided by the Dutch colonial government was highly discriminatory and did not teach Islamic subjects. On the other hand, the Dutch colonialists taught Christian subjects to all their students, including the natives. Therefore, the Indonesian Muslim community, led by scholars, clerics, and community leaders (Muslim intellectuals), created a countermeasure by establishing their own education system based on Islamic teachings and values, or what can also be called the Islamic education system. This was the response or answer given by the native population to the Dutch colonial government's colonial education system. From this, madrasas, Islamic boarding schools, and Islamic schools emerged.

The forced cultivation system implemented by the colonial government through violence in order to reap abundant profits was not accepted by all Dutch people. The unparalleled suffering of the people for the benefit of the colonizers touched the hearts of a group of Dutch people. They launched criticism against the excessive exploitation of the Indonesian people. The exploitation of Indonesian land and people under the liberal economic system did not change the fate of the people (Notosusanto, Nugroho, 1992). This exploitation also drew criticism from several parties in the Netherlands itself. For example, in 1891, Van Dedem expressed his opinion on the necessity of separating Indonesia's finances from the Netherlands. He also fought for the progress and welfare of the people and for expansion, which generally led to a constructive policy (Edi, S. Ekajati, 1998). This criticism was later continued by Van Kol, Van Deventer, and Brooschoot.

Van Deventer, a liberal who supported the new colonial policy, wrote an article in De Gids magazine in 1899 entitled "Debt of Honor." In the article, Van Deventer stated, among other things, that the Dutch had earned millions of guilders from the highly valuable harvests produced under the Cultivation System. Between 1867 and 1878, the profits earned amounted to no less than 187 million guilders. This was a debt owed by the Dutch to the Indonesian people that needed to be repaid, albeit in another form, because it was a debt of honor. Van Deventer's recommendation later became known as the "Van Deventer Trilogy" or "Trias Etika," namely Education, Irrigation, and Emigration (Edi, S. Ekajati, 1998).

From this point on, awareness of humanity in colonial relations grew, giving rise to a desire to pay attention to the fate of the native people, which became a party program in the Netherlands. This view was known as the ethical policy, which gave rise to ethical politics (Notosusanto, Nugroho, 1992). This policy was supported by association politics, which viewed the need for close cooperation between Europeans and the native population for the

advancement of the colony. To advance the Indonesian nation, a Dutch nobleman, Van Deventer, proposed three things: first, irrigation; second, emigration; and third, education. Nevertheless, the Dutch East Indies government could not refute the truth of this ethical policy and accepted it reluctantly, but aligned it with the colonial system (Anshori Ch, 2008).

In practice, irrigation projects were carried out, but only to serve the needs of Dutch capitalists who required irrigation for their sugar companies. The Dutch government ordered the construction of roads to facilitate the transportation of agricultural products to the port. This was also in their interest, so that the work could be carried out effectively and efficiently. Meanwhile, the native population continued to work hard to fulfill their desires.

The education provided by the Dutch colonists was solely for their economic interests. This was due to the opening of the Suez Canal and new technical tools. Dutch capitalist companies needed educated Indonesian workers so that the Indonesian economy would not fall behind other countries (Anshori Ch, 2008).

So this education system greatly benefited the Dutch colonial government and harmed the native population. They were only educated to be laborers for the colonial government in all aspects. There was no other way to gain independence in education except through structured or unstructured resistance. This resistance took both physical and non-physical forms, ranging from moderate (cooperative) to radical. Specifically, resistance in the field of education gave rise to madrasas, Islamic boarding schools, and so on.

a. Islamic Education

Since education was introduced, racial and class discrimination has been evident. Second-class schools and first-class schools were intended for the indigenous population. Second-class schools were for the lower class, while first-class schools were for the middle class. A special school, namely ESL (Europese Lagere School), was established for European children. At the beginning of the 11th century, the Village School (Volksschool) system was introduced to the community with a three-year education period (Notosusanto, Nugroho, 1992).

These schools were established to reduce the financial burden on the Dutch colonial government and to dispel the notion that schools were intended to convert the population to Christianity. Their construction and operation depended on the capabilities of the local community, with the government only providing subsidies and guidance. The quality of education was only sufficient to teach reading, writing, and arithmetic, but the brightest and most selected students could continue on to a follow-up school (Vervolgschool) for a two-year study period (Notosusanto, Nugroho, 1992). Gradually, this system replaced the second-class school as the most important educational institution for the common people.

In response to the education provided by the Dutch colonial government, Muslims led by clerics, scholars, and community leaders (Muslim intellectuals) established Islamic education in the form of madrasas, several Islamic boarding schools, and Islamic schools with their own systems. This can be seen with the emergence of many Islamic boarding schools in the 19th and early 20th centuries, along with the return of many generations of the nation (Muslim scholars) from the Middle East, especially Mecca, to their homeland (Indonesia). For example,

in Java, the Tebu Ireng Islamic Boarding School (1899 AD) was established, the Tambak Beras Islamic Boarding School (1919 AD) in East Java, the Krapyak Islamic Boarding School in Yogyakarta (1911 AD), the Sukamanah Islamic Boarding School in Cipasung Tasikmalaya, West Java (1930 AD), and so on (Assegaf, 2007).

In addition, private education emerged as a result of the Dutch colonial government's school ordinance policy. Private educational institutions in Java in the 20th century included Muhammadiyah (1912), founded by K.H Achmad Dachlan in Yogyakarta. In 1925, Muhammadiyah had 29 school branches, and by 1929, it had 80 school branches (Dekker, 1993). Taman Siswa (1922) was founded by Ki Hajar Dewantara in Yogyakarta. Taman Siswa's education was based on nationality and culture, which is why Taman Siswa had many nationalist figures who were actively involved in it. They fostered and maintained the existence of this nationalistic educational institution (Dekker, 1993). Nahdlatul Ulama (1926) was founded by K.H Hasjim Asjari and is based in Jombang, East Java. This institution is not only active in the social sector, but also established Madrasah Salafiyah and even ventured into politics. By the end of the Dutch colonial period in 1942, Nahdlatul Ulama had 120 branches throughout the country (Dekker, 1993). The educational material of this madrasah was religious knowledge and Arabic language using the sorogan and bandongan systems.

Since the early 20th century, ethical direction has been used as an ideal foundation in the education system in the Dutch East Indies. In line with the main ideas contained therein, a basis of thinking was also developed based on two main ideas. First, Western education and knowledge were applied as much as possible to the native population. Second, the provision of low-level education to the native population was adjusted to the cheap labor force. This gave the impression that there was an opportunity for the implementation of education to deviate from the objectives contained in ethical politics (Ramayulis, 2011). Education practitioners themselves sometimes tended to implement policies that were contrary to morality itself. The existence of school types that accepted students based on their social status was part of this deviation.

The objective of the Dutch colonial education system was different from that of the Islamic education system. The Western education system has always been directed as a vital instrument to support Western values, which tend to be secular. Meanwhile, the Islamic education system is imbued with religious nuances and spiritual enthusiasm (Abdurrahman, 2002) in every subject taught to students. According to Husain Sulaiman Qurah, as quoted by Abdurrahmansyah, in order to achieve the objectives of Islamic education, there must be at least two things in the curriculum. First, it must have an attitude that is sensitive to supporting and hindering situations and conditions, as well as to ways of overcoming various obstacles. Second, changes can be made to facilitate implementation and selection of means to achieve the objectives (Abdurrahman, 2002). The objectives of Islamic education are to provide religious lessons, including reading and writing the Qur'an, studying ushuluddin (the principles of religion), ushul fiqh, fiqh, tauhid, mantiq, Arabic language, nahwu, Sharaf, balagah, and so on (Rohmadi, 2018).

As a result of these reforms, education in Java underwent changes in various aspects, such as the education system, institutions, administration, organizers, and graduates of educational institutions themselves. These changes seem to give the impression that the renewal of Islamic education in Java in the 20th century, which was oriented towards modernization, was a response to Dutch government schools that were religiously neutral (Hasnida, 2017).

The Islamic education curriculum has always been closely related to the Qur'an as the main guide for every Muslim. This is because the Qur'an, as the word of God, is a normative aspect of the curriculum, which is formatted based on transcendental values that serve as educational concepts as well as guidelines for life in this world and the hereafter. As is generally the case, the education curriculum is developed based on various foundations, including: philosophical, sociological, psychological, and organizational foundations (Abdurrahman, 2002).

The philosophical foundation is the most fundamental basis of a conceptual design, with philosophical principles serving as the basic foundation for the formation of an educational curriculum concept. The sociological foundation, with educational institutions as an extension of society, serves a guiding function that teaches and informs students about specific information or knowledge (Abdurrahman, 2002). The psychological foundation: the curriculum has at least two contributions from the psychological perspective. First, conceptual models and information will assist in educational planning. Second, it contains methodologies that can be adapted for educational research. Organizational basis: in this case, there are three types of organizational structures (Abdurrahman, 2002). First, the subject curriculum, which is a number of subjects that are presented and stand alone in a logical, systematic, simple, and flexible manner. Second, the correlated curriculum, which is a form of curriculum that is adjusted in such a way that it is based on and correlates between several subjects. Third, the integrated curriculum, which is the realization of full integration and combination of all subjects, eliminating the boundaries between various subjects by presenting learning materials in the form of units (Abdurrahman, 2002).

There were three types of Islamic education during the Dutch colonial period. First, the Hindu-to-Islamic transitional education system. This system combined Hindu and Islamic education. Broadly speaking, education was carried out using two systems, namely: (1) the palace system; and (2) the hermit system. The palace education system was implemented by teachers visiting their students, who were the children of nobles and members of the palace. In contrast, in the hermit system, students visited teachers at their hermitages. The students were no longer limited to nobles and members of the palace, but also included commoners.

Second, the surau (langgar) education system (Hasnida, 2017). Students or santri learn religious knowledge by visiting surau (langgar) in the community. They are taught various religious sciences directly by the ustadz or kyai at the surau (langgar).

b. Colonial Education

In line with colonial political interests, the education system in the Dutch East Indies was structured based on the interests of the colonizers. In order to differentiate between their status as colonizers and the indigenous population, they incorporated elements of discrimination into the education system. The long-term goal was to maintain the political stability of the colony. They ensured that schools did not implement religious education (Ramayulis, 2011).

Schools that were neutral in the eyes of the government had at least two objectives. First, to avoid the assumption that the (Christian) government was not biased towards the interests of the Missie and Zending akam. However, after seeing further developments, such as an increase in the number of madrasas and private schools as educational institutions outside the government school system, the government became increasingly cautious about their neutral stance. The issue of Islam that was a source of concern for the government was limited to institutions (Penders, 1968). The government saw the possibility of Islamic influence only in private schools (Hasnida, 2017).

Second, gradually and deliberately distancing the indigenous people from their teachings (Islam) through neutral government schools (Hasnida, 2017). As quoted by Ramayulis in S. Nasution, there were six general characteristics of Dutch colonial education. First, extraordinary gradualism in the provision of education for Indonesian children. Second, dualism, which emphasized the sharp differences between the education of the Dutch and the native people. Third, strict supervision from the center. Fourth, priority was given to the education of civil servants, so that the purpose of native schools was only to produce colonial civil servants ready to work for the government, thus stifling educational development. Fifth, the principle of concordance, which required schools in Indonesia to be identical to those in the Netherlands. Sixth, the absence of systematic planning for indigenous education.

The Dutch government exercised such strong control over education, which was under the control of the Governor-General on behalf of the Dutch King, until 1918. All educational matters were decided solely by Dutch officials without consultation or involvement of Indonesian leaders. Modern education was centrally controlled, and teachers and parents had no direct influence on educational policy. All matters concerning schools, curricula, textbooks, teacher requirements, the number of schools, types of schools, and teacher appointments were determined directly by the central government (Latifa, 2016).

The link between politics and education contributed to the complexity of the Dutch colonial education system. The desire to apply the principle of discrimination led to the creation of many types of schools. As an illustration of this schooling system, it can be outlined as follows:

1) Primary Education (Lagere Onderwijs), it was divided into three levels, consisting of:
    a) European Elementary School (Europeesche Lagere School) (Latifa, 2016). First Class Native School, consisting of: Dutch-Chinese School or Hollandsche Chineesche School (HCS) and Dutch-Native School or Hollandsche Inlandsche School (HIS). The duration of education at the European Elementary School or Europeesche Lagere School (ELS) was 3 years.

b) Elementary schools with regional languages as the language of instruction, which were divided into three types: first, the Second Class Native School (Inlandsche School Tweede Klasse). Second, the Village School (Volkschool). Third, the Transition School (Vervolschool).

c) Transition School (Schakel School), as a transition school from Village School to Elementary School with Dutch as the language of instruction. Next is Secondary Education (Middlebaar Onderwijs), which consists of: first, General Secondary School, namely Meer Uitgereid Lager Onderwijs (MULO) and Algemenee Middlebaar School (AMS) (Latifa, 2016). Second, Higher Civic School (Hogere Burgerschool).

2) The College, it was consisting of three departments, namely: first, the College of Medicine or School tot Opleiding van Inlandsche Arsten (STOVIA). Second, the College of Law (Recht Hogeschool). Third, the College of Engineering (Technische Hoogeschool). The classification of schools above shows the discriminatory attitude in the Dutch colonial education system. First, there was a classification of schools based on social status, according to ancestry. Second, the indigenous community was given fewer opportunities to study in higher education institutions. In lower education, there were more types of lower schools than in secondary and higher education. This situation seemed to have been planned, so that the opportunities for the indigenous community to enroll their children in secondary and higher schools were limited (Latifa, 2016).

As is commonly the case with colonized nations, they always experience pressure from the colonizers. Pressure in the field of education also occurred, for example, as we can see from the differentiation of school types. These schools included: Hollandsch Inlandsche School (HIS), Meer Uitgebreid Lager Onderwijs (MULO), and Algemeene Middelbareschool (AMS), which were high schools for the small group of Indonesians who could afford it. Then there were the Eerste Inlandsche School (ELS) and Hoogere Burgerschool (HBS), which had a 5-year study period and were high schools for Europeans (Dutch). Meanwhile, the nobility (priyayi) could attend these high schools, although very limited (Siswondo S.P., 1978).

In addition, in an effort to hinder learning opportunities, the Dutch colonial government imposed certain requirements that were burdensome in many ways for native Indonesian students. Furthermore, discriminatory practices in education were also implemented by dividing schools into schools for Europeans, Chinese, and native Indonesians. Thus, in many ways, educational opportunities for native Indonesians in Dutch colonial government schools were constantly hampered and obstructed by double standards.

The following table compares H.B.S. students in Surabaya according to their ethnicity.

The School Year	Dutch People	Chinese People	Indonesian People
1920	280 persons	a.	20 persons
1932 – 1934	620 persons	50 persons	30 persons

After the Dutch colonial government began implementing liberal policies, educational opportunities for Indonesians began to open up. This was marked by the establishment of

several schools, including the School of Carpentry in 1909, the School of Engineering in 1912, the Javanese Medical School in 1913, and the Low Trade School in 1914. These schools accepted students from Indonesia and China, although the number was still limited (Siswondo S.P., 1978).

Western education and knowledge were applied to the native population. For this reason, Dutch was expected to become the language of instruction in schools. The provision of lower education for the native population was tailored to their needs (Edi, S. Ekajati, 1998). This later became an obstacle to the progress of the Indonesian nation.

4. CONCLUSION

The education provided by the Dutch colonial government was essentially only a tool to facilitate the politics and power of the Dutch colonial government so that its power would remain permanent in the archipelago. Although ethical politics (reciprocity) was implemented, in practice the colonial government was half-hearted (not sincere and earnest) in advancing the country it colonized.

The education provided to the native population focused solely on reading, writing, and arithmetic, with the aim of turning them into a ready workforce for the Dutch colonial government. Once they had completed their education, the colonial government selected individuals to work in its administration, naturally favoring those who were pro-colonial Dutch East Indies government.   Due to this attitude of the colonial government, a spirit arose among Indonesian Muslim intellectuals in the late 19th and early 20th centuries to establish Islamic boarding schools, madrasas, and Islamic schools as a response to the education provided by the colonial government, using their own methods and systems as a form of resistance against the education provided by the Dutch colonial government at that time.

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